Tattooing

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Before the days of steel needles tattooing was done with a fine bone. The design was drawn on the skin with a charred pencil or point of charcoal. There were generally two operators. One punctured the skin with the point of the bone and lifted it up slightly. The other person tapped the bone a little and then rubbed moist charcoal into the wound. This process was repeated all over the surface intended to be tattooed, the punctures being made close to each other. Some operators did not bother outlining the designs. Later tattooing was done with a fine needle and thread, the latter being dipped in charcoal mixed with water. The needle was passed under the skin and the thread pulled through. This kind of tattooing made clearer or more well-defined lines than tattooing by the old method. Tattooing was not done at any particular time of life and was common to both sexes. Many however of both sexes never tattooed. The faces, forearms, wrists, and lower legs were the parts tattooed. Some marks were simple designs or figures such as straight lines, dots, and arrows. Some designs were totemic or pertained to the phratry or clan. Raven people sometimes put on figures of the raven and toad. Wolf people had figures of the wolf's tail, and Nanaai used the bear's foot and the Killer Whale.

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No object /purpose/ is known for the use /usage/ in tattooing of simple lines, dots, arrows, etc; totemic designs were used to show the person belonged to the clan or phratry possessing these totems. Face tattooing has long been out of use and none of the old Indians can remember having seen people thus tattooed.

Ideas of Beauty

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The following were and are ideas held by the tribe regarding what constitutes beauty. However, taste of individuals varied to some extent.

Museum Specimen No. 52.) All collars and necklaces were fastened with strings at the back of the neck. They were considered emblematic of maidenhood. It was taken off when a girl got married or knew men. 301 [554]

When the girl entered among the people she donned new clothes of the same general kind as worn by women. Her high cap, if she had worn such, her robe and other old clothes were given away. The robe was generally cut up and the pieces distributed among the women. If her cap was of red or blue cloth it also was cut up in small pieces and given away as pieces for covering tongues of moccasins. Often at the same time the girl's mother cut up several of her dressed caribou or moose skins and gave them away to the women. If the father of the girl was wealthy he gave a feast to all the neighbors and presents of skins. The father gave the presents only to people of his own phratry. If he was of the Raven phratry, women of this phratry married to Wolf men received presents just like others of the phratry. The girl was now marriageable and could easily be distinguished as a marriageable maiden by her hair dress, ornaments etc. At the end of four years, after her becoming pubescent, if the girl was still unmarried she changed her style of face painting. From now until marriage she painted her face in fanciful styles, (if she so wished) and she increased the ornaments on her person. 884 292 884 65 884 582 302 301

881 same manner as others. All songs thus introduced were
533 named after the person who introduced them and were called "so and so's song". Most lyric songs and many dance songs are known to have originated in the ways described. The themes of these songs were varied; some were of a serious, others of a comic nature. Some were love songs, and some described the doings and feelings of people and animals. It seems none of them were real medicine or shaman's songs.

171 No annual or other manitou dances were held
535 as among the Salish where young people sang their
787 manitou songs in turn.

884 Young men from the time of their attaining
342 puberty until marriage lived in a lodge by themselves. Where people lived in large camps sometimes as many as twenty young men inhabited the young men's lodge at one time. This lodge was of no special construction, being
[615] of the same shape and materials as other lodges. All
884 the young unmarried men of both phratries lived together in this lodge, those of the Raven phratry sleeping on one side, those of the Wolf on the other. They slept, ate, played games, sang and amused themselves. They went out from here singly and in groups to the mountains for hunting of game, training etc. They got their own wood and water and did their own cooking. They mixed very little with other people and kept to themselves.

765 is cut they frequently sing songs in which they mourn the death of the deceased. After the hair is cut they sing no more. The hair was cut by some at about level with the top of the shoulders. Others who did not have very long hair cut it across level with the lobes of the ears. The Tahltan narrate the origin of the custom of cutting the hair as a sign of mourning.

Widows lived apart from the people in little shelters or lodges a short distance away from the other houses. They blackened their faces so the tears could be seen when they cried. Formerly people cried a great 765 deal when a relative died. They cried very much althoug 775 they knew it was not right to do this. Crying made the trail wet and slippery and difficult of travel. For this reason souls did not desire much crying. Crying had the same effect as rain here on earth, which causes the creeks and rivers to swell and makes the ground wet and slippery. At the present day people say crying makes the steps slippery that the dead have to climb. 765 Nowadays people cry but little when a person dies. For the first two days of her isolation a widow had to continue lying on one side. She must not turn over. During this time she was covered entirely with a blanket and fasted. On the second day a woman of the opposite phratry brought her some food on a large flat stone. [615] On the same stone was a number of small stones or peb-

765 custom of placing boughs with their tips in a certain direction. No breech clouts were used to prevent connection of ghosts. No strings or thongs were used around the wrists, ankles, etc., by widows and other bereaved relatives.

765 [615] 292 Each widow wore a robe which was tied in front for her by a woman of the opposite phratry. She must not take it off for one month. At the end of this time the woman came and untied the robe for her. After this she could do it herself. A woman of the opposite phratry made a necklace and belt for the widow and put them on her. The belt was always of leather. If it broke before the time arrived for taking it off, it was considered a very bad omen or unlucky. The necklace was made of thong and reached down to the abdomen. Attached to it were a number of pendants consisting of small flat stones which represented relatives. The necklace and belt were used for [615] four years and were at the end of this time taken off by a woman of the opposite phratry. It was not necessary that the same woman should perform all these services; often different women acted. Widows wore their widowhood belt and necklace the full time, even if in the meanwhile they had married. The belt and necklace were buried in the same manner as the stones already mentioned as placed on the dish with the widow's first Meal.

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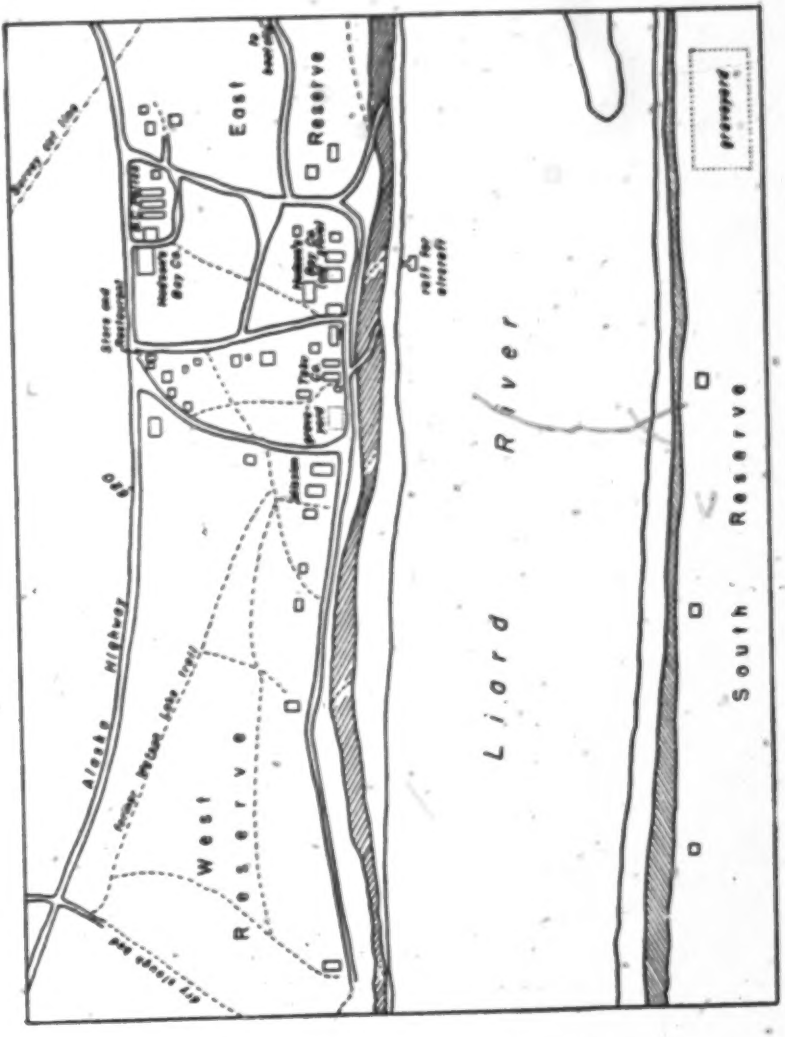

FIG. 7. Plan of Lower Post, showing Indian Reserves.

meal.

A widow did not comb her hair for about one year more or less. The hair generally became matted and uncomfortable. For this reason some women used scratchers like those of pubescent girls. At the end of the year a woman of the opposite phratry washed and combed the widow's hair. The widow now washed herself, and afterwards wore same kind of clothes as other women. Her period of widowhood was now considered over. Until this time widows were prohibited from picking berries, and cutting up or even touching game animals and fish.

Widows and all close relatives of deceased persons did not dance or sing for a long time.

Very few restrictions were placed on widowers. Some fasted and lived apart from the people for a short time, never longer than six months. These observances were altogether optional and many never observed them. All widowers were prohibited from hunting for one year. This restriction was generally observed fully.

Any people who were close relatives of a deceased person might select to become special mourners. Usually men became special mourners for men and women for women, but some times the sexes were mixed. These people were called <u>ō´toing</u>. One person always took the initiative and others of the same clan might join. All acted alike and performed like ceremonies irres-

768 consenting to take the widow and name, etc., of the deceased, the whole property was thereupon divided among the relatives. The widow was not free until after the paying ceremony for the deceased or otherwise not until given her freedom by the deceased's relatives. This was generally done at the paying ceremony if no one of her deceased husband's relatives cared to have her. Occasionally one of the relatives changed his mind and took the widow before the "paying ceremony". Sometimes a widow became very much insulted and angry when all the relatives refused to take her and she thereupon went off and commenced to live with another man. This was considered unlawful and sometimes caused much jealousy and much talk. Usually however the relatives let the matter drop.

[615] The feast for the deceased is really given to the members of the opposite phratry, but everybody within convenient reach attends. The guests arrive dressed in ceremonial or dancing costume; speeches are made relative to the deceased, his life, death, debts, etc. At the feast food was given in a ceremonial way to the spirit, soul or ghost of the deceased. This food was put in the fire and burned. At the same time the deceased was advised of the gift by the people or person in charge saying "We give you this food". In addressing the deceased his name was not mentioned nor was the common word for